MINUTES

OF THE

MUSKINGUM

Baptist Association

HELD WITH THE SCOTTS CREEK CHURCH,

HOCKING COUNTY OHIO.

August 20th, 21st and 22d, 1873.

ZANESVILLE, OHIO:
NEWMAN & DODD PRINTERS, COURIER STEAM JOB OFFICE,
1873.

Post Office Address of Ministers.

Thomas Harper, Lexington, Perry County, O.
John Crabtree, Fallsburg, Licking County, O.
Cephas McLelland, Jacksontown, Licking County, O.
Samuel Merdith, Linnville; Licking County, O.
John J. Vanhorn, Zanesville, O.
Samuel Moody, Died, June 29th, 1873.
Reuben Skinner, Pike, Perry County, O.
John Parker, New Holland, Fayette County, O.
Alexander Teal, Cumberland, Guernsey County, O.
James Janeway, McConnelsville, Morgan County, O.
E. Stephens, Florence, Boone County, Kentucky.
David G. Barker, Logan, Hocking County, O., box 320.
Nelee Grenlee, Arbuckle, Mason County, W. Va.
Wootson Melton, Buffalo, Putnam County, W .Va.
Ephram Barker, Gratiot, Licking County, O.
Peter Ogan, Cumberland, Guernsey County, O.
Philip McInturf, Davistown, Green County, Pa.
John A. Thompson, Lebanon, Warren County, O.
Wm. Butler, Clerk, West Zanesville, Muskingum County, O.
John Bolin, Licking Valley, Muskingum County, O.
John Prichard, St. Louisville, Licking County, O.
Daniel Schofield, New Salem, Fairfield County, O.
Abraham Stephens, Zanesville, O.
John Croy, Elliott's Cross Roads, Morgan County, O.
Wm. Newlon, Portersville, Perry County, O.
Geo. Burley*, Hopewell, Muskingum County, O.
Samuel C. Stover, Hebron, Licking County, O.

*Licentiate.

PREACHING ON THE STAND.

Wednesday. P. M.—Elder Harper, Acts, XVI, 30. Elder Fisher, Heb. 1, 1:2.

Thursday.—Elder Melton, Dut. XXXII, 9-12. Elder Schofield, II Cor. XII, 8 9, Elder Thompson, John III 3. Elder Prichard, Matt. XI, 28.

Friday.—Elder E. Barker, P. S. III, 8. Elder Butler, Rev. XXII, 17. Elder Thompson, John VI, 38.

MINUTES OF THE
MUSKINGUM BAPTIST ASSOCIATION,

HELD WITH THE

SCOTTS CREEK CHURCH, HOCKING COUNTY, O.,

August 20th, 21st and 22d, 1873.

August 20th, 10 o'clock, A. M.—The introductory sermon was preached, according to appointment, by Elder JOHN J. VANHORN, from Matthew XXII–42, first clause.

The letters from the several Churches were called for by the former Moderator and read, and the Messengers' names enrolled and statistics noted.

Churches & Messengers.	Ministers, and Time of holding Meetings.	Baptised.....	Received by Letter.....	Restored.....	Dismissed by Letter.....	Excluded.....	Died.....	Total.....	Contributions.....
FALLS OF LICKING, *Muskingum Co.*—J.D.Shaw, Wm. H. Prior, W.Butler.	John Crabtree 2d Lord's day, and Wm. Butler 4th Lord's day	3	.....	...	1	.....	.....	56	$4 90
HOPEWELL, *Perry Co.*—John Barker	Drn'l Scofield, 1st Lord's day	.....	.....	.....	.....	.....	1	23	4 40
FRIENDSHIP, *Licking Co.*	Dissolved	.....	.....	.....	.....	.....	.....	.....	.....
UNION, *Perry Co.*—Saml. Buriff	Samuel C. Stover, 4th Lord's day	.....	.....	.....	.....	.....	.....	16	2 50
LANCASTER, *Fairfield Co.*—Jonas A. Fartig, Tadeus Carpenter, George W. Starner	Wm. Fisher, 4th Lord's day,	3	.....	.....	.....	1	1	22	1 10
LEXINGTON, *Perry Co.*—Thos. Harper, Thomas Strawn, Smith Wortman	John J. Van Horne, 4th Lord's day,	2	.....	.....	.....	.....	.....	35	3 00
TIMBER RUN, *Musk. Co.*—John Burley, John J. Vanhorn, Geo. Burley,	D. G. Barker, 3d Lord's day	.....	.....	.....	.....	.....	1	26	3 00
BETHEL, *Noble Co*—John Russell, John Jourdan	Ephraim Barker, 1st Lord's day	.....	1	.....	.....	1	.....	34	4 05
BEULAH, *Muskingum Co.*—George Gearheart	Jno. Prichard, 1st Lord's day	.....	.....	.....	.....	.....	.....	36	2 65
UNIONTOWN, *Musk. Co.*—Lazelier Ricards, Geo. W. Moor	John J. Van Horn, 2d Lord's day	.....	.....	.....	.....	.....	.....	19	1 50
YORK, *Morgan Co.*—David Black, Lazelier Burley, Wm. Newlon	Wm. Newlon, 3d Lord's day	.....	.....	.....	.....	.....	1	13	2 10
ZOAR, *Musk. Co.*—David Woodruff,	Samuel C. Slover, 2d Lord's day	.....	.....	.....	.....	.....	.....	23	1 60
MT. OLIVE, *Morgan Co.*—Charles M. Matthews, Milton Daugherty, Jno Croy	John Croy and Lewis Kagy, 1st Lord's day	.....	.....	.....	.....	.....	.....	22	2 25
SCOTT'S CREEK, *Hocking Co.*—David G. Barker, Isaac Nixson, Jonathan Nixson	D. G. Barker, 2d Lord's day	7	.....	.....	.....	.....	.....	75	5 00

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Churches & Messengers.	Ministers and Times of holding Meetings.	Baptised.....	Received by Letter.....	Restored.....	Dismissed by Letter.....	Excluded.....	Died.....	Total.....	Contributions.....
GOSHEN, *Muskingum Co.* Alexander Teal, Thos. Humphry, E.B. Garret.	John Prichard, 2d Lord's day.....	.....	.....	.....	.....	.....	.....	37	$2 00
HARMONY, *Perry Co.*—Letter, but no Messenger.....	John Croy, 2d Lord's day	.....	.....	.....	1	.....	.....	6	.....
ENON, *Guernsey Co.*—Letter, but no Messenger...	No Pastor.....	4	.....	.....	.....	.....	.....	20	70
PLEASANT HILL, *Licking Co.*—Jas. Holmes, Matthew Porter, George Rector	Wm. Butler, 1st Lord's day.....	8	.....	.....	.....	.....	.....	52	5 00
JONATHANS CREEK, *Licking Co.*—Ephraim Barker.	Daniel Scofield and E. Barker, 4th Lord's day.	.....	1	1	1	.....	.....	43	2 00
MONDAY CREEK, *Perry Co.*—Jehu Skinner, A. Skinner, Geo. W. Nye..	Wm. Newlon, 1st Lord's day.....	.....	.....	.....	1	.....	2	20	2 50
LOST RUN, *Licking Co.*—John Prichard, Elza Dash	Jno. Prichard, 4th Lords day,.....	2	.....	.....	.....	.....	1	37	3 00
FALLSBURG, *Licking Co.*—Letter, but no Messenger.....	John Crabtree, 3d Lord's day.....	3	.....	.....	.....	.....	1	19	2 21
FRIENDSHIP, at Hog Run *Licking Co.*—Jeremiah Grove, Simeon Rhodes.	Benjamin Lampton and Samuel C. Stover, 3d Lord's day.....	2	20	.....	.....	.....	1	38	3 05
FRIENDSHIP, near Lynville, *Licking Co.*—Zachariah Orr, Lewis Kagy.	Lewis Kagy, 2d Lord's day.....	.....	.....	.....	.....	.....	.....	13	75
Totals.....	.....	34	22	1	4	2	9	685	59 26

Adjourned until 1½ o'clock.

1½ o'clock, P. M.—Association met pursuant to adjournment.—Prayer by Elder Scofield.

1st. Messengers names were called.

2d. Organized for the present session by choosing Elder John Prichard, Moderator, and Wm. Butler, Clerk.

3d. The Constitution and articles of Faith were read.

4th. Elder John J. Van Horn and brethren Matthew Porter and Geo. W. Moor were appointed a committee of arrangment. The messengers of Scott's Creek Church, a committee to arrange preaching on the stand. Brethren Wm. H. Prior, James Holmes and John Russell a committse on funds, and brethren John Burley, John D. Shaw and Elder Alexander Teal, a committee on visitation meetings.

5th. Churches wishiug to unite with this Association were called for, whereupon the Church called Friendship, at Hog Run, Licking County Ohio, presented a letter and was unanimously received, and the right hand of fellowship extended. Also, the Church called Friendship, near Lynnville, Licking county, Ohio, presented a letter and was unanimously received, and the right hand of fellowship extended.

6th. Correspondence from sister Associations called for and presented as follows:

Miami—By Elder John A. Thompson and minutes.

Scioto—By Elder Daniel Scofield and minutes.

Sandusky—Not heard from.

Pocotalico—By William A. Melton.

Associations wishing to open correspondence with this Association were called for, whereupon the minutes of the Owl Creek Harmony Aisociation were presented by Elder Prichard, containing a resolution to open correspondence with this Association. The correspondence was opened on the part of this Association.

7th. Corresponding Messengers to Sister Associations were appointed as follows:

Miami—Elders David G. Barker and John Prichard.

Scioto—Elder John J. Vanhorn.

Sandusky—Elder John J. Vanhorn.

Pocotalico—By minutes.

Owl Creek, Harmony—Elder John Prichard.

8th. The Circular letter written by Bro. L. A. Stephens, and the Corresponding letter written by Elder D. G. Barker were called for, and referred to the Committee of Arrangement.

9th. The Committee on Preaching report Elder Melton, Scofield, Thompson and Prichard for to-morrow. The report was adopted.

10th. Adjourned untill 9 o'clock to-morrow morning.

Benediction by Moderator.

THURSDAY, AUGUST 21ST, 9 O'CLOCK, A. M.

Association met pursuant to adjournment. Prayer by Elder E. Barker.

1st. Messengers names were calied.

2nd. The Committee of Arrangement report the minutes of last year as the order of business. The report was adopted.

3d. The Circular and Corresponding letters were adopted.

4th. Elder David G. Barker to write the Circular letter, and Bro. Jeremiah Grove the Corresponing letter for next year.

5th. The Committee on Visitation meetings report:

Falls of Licking—5th Lord's day in November, at Shannon, Elders Thompson and Croy to attend.

Union—5th Lord's day in May, Elders Prichard and E. Barker to attend.

Lexington—5th Lord's day in May, Elders David G. Barker and Butler to attend.

Bethel—To commence on Friday before 1st Lord's day in November, Elder Prichard to attend.

Beulah—1st Lord's day in June, Elders D. G. Barker and Prichard to attend.

Uniontown—5th Lord's day in November, Elders D. G. Barker and Vanhorne to attend.

York—3rd Lord's day in September, Elder Butler to attend.

Zoar—5th Lord's day in November, Elders Prichard and Fisher to attend.

Mt. Olive—1st Lord's day in October, Elder Newlon to attend.

Goshen—1st Lord's day in October, Elder D. G. Barker to attend.

Harmony—2d Lord's day in October, Elder Kagy to attend.

Enon—3d Lord's day in November, Elder Butler to attend.

Pleasant Hill—1st Lord's day in December, Elders Thompson and Butler to attend.

Fallsburg—4th Lord's day in November Elder Kagy.

All the above meetings (except Bethel) to commence on Saturday before the Lord's day mentioned, at 11 o'clock, A. M. The report was adopted.

6th. The next Association to be held with the Falls of Licking Church at Shannon, three miles south of Frazeysburg, on the Pan Handle R. R., to commence on Friday before the 4th Lord's day in August, 1874, at 10 o'clock, A. M. Elder John Croy to preach the introductory sermon, and in case of failure, Elder John Prichard.

7th. The Committee on Funds report $60.51 appropriated as follows: Minutes, $19.75; Clerk, $5; Correspondence: Miami, $17.76; Scioto, $6; Sandusky, $12. The report was adopted.

8th. The Committee on Preaching report Elders E. Barker, Butler and Thompson for to-morrow. The report was adopted.

9th. Adjourned to the time and place above written.

Prayer by Elder Kagy.

JOHN PRICHARD, Moderator.

W. Butler, Clerk.

Corresponding Letter.

The Muskingum Baptist Association in session with the Scotts Creek Church, in Hocking County, Ohio, Aug. 20, 21 and 22, A. D. 1873.

To our Sister Associations with whom we correspond. Sendeth Christian love.

Dear Brethren in the Lord—We desire to render praise to God for his Fatherly care over us, and granting us another privelege of seeing each other's faces from the different portions of the earth, and associating in the service of our Covenant keeping God. We greatly appreciate your Christian Correspondence, and we desire that it may continue. We have been cheered by hearing your messengers proclaiming the gospel of Christ. We feel thankful for Christian Fellowship, and may that dear uniting tie never be dissolved while we remain on earth. Our minutes will inform you where our next association will be held. May the grace of our Lord Jesus Christ be with us all. Farewell.

Circular Letter.

The Muskingum Baptist Association held with the Scott's Creek Church in Hocking County, Ohio, August 20th, 21st and 22d, A. D. 1873.

To the Churches of which she is composed, sendeth Christian salutation:

Beloved Brethren:—The anniversary of our meeting as an association of churches, is an event calculated to awaken in us emotions of a varied and interesting character. The ceaseless flight of time has added another year to the centuries of the past, and brought us another year nearer to the close of our earthly pilgrimage and to our eternal home.

What gratitude is due to our God for his love and mercy in preserving us through the changes, dangers and vicissitudes of the past year; for the kind care and protection which have been extended to us, and for delivering us from the temptations which have assailed us, so that protected, delivered, sustained and receiving help from Him, we continue an association of churches, and we trust, a people whom He has formed to show forth His praises and the exceeding riches of His grace. And this gratitude is enhanced by the joy and gratification we experience at meeting our brethren again and being permitted to unite with them in the solemn worship of Zion's King; to speak of the glory of his kingdom, to talk of his power, of his gracious dealings with his children, and of the love which is shed abroad in our hearts by the Holy Ghost, which is given unto us, and which directly centers in the allwise God our Savior as its author. For we love him because he first loved us, and this great fact constrained the inspired apostles to exclaim: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. 1 John, iii, 1. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Galatians iv, 6.

And another important fact taught in the Scripture, and happily experienced by every child of grace, is that this love as surely flows forth to those who are the sons of God, for love is the principal characteristic of his children, and indeed without its manifestations they, according to the Scriptures, afford no evidence that they have been born of God, as is clearly proven by the following: "Beloved let us love one another, for love is of God, and every one that loveth is born of God and knoweth God." "He that loveth not knoweth not God, for God is love. 1 John iv, 7 8.

"If we love one another, God dwelleth in us, and his love is per-

fected in us."—12. "God is love and he that dwelleth in love dwelleth in God, and God in him."—16. "If any man say I love God and hateth his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen ?"

"And this commandment have we from Him, that he who loveth God love his brother also."—21.

"Therefore if thou bring thy gift to the altar and there rememberest that thy brother hast aught against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matthew v, 23, 24.

And again, "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; and if he shall hear thee thou hast gained thy brother." Matthew xviii, 15.

What a glorious precept! Given by Him who spake as never man spake. Go and tell him his fault between thee and him alone. What a manifestation of brotherly love in the discharge of such a sacred duty! Not having noised the brother's fault abroad to the world, nor told it to the brethren of the church, nor to the pastor of the church, no, not even to his nearest and dearest relatives, but with meekness and humility of soul, and a prayerful hope for the blessing of God to rest upon them, he tells the trespassing brother his fault between them alone. "If he hear thee thou hast gained thy brother." What a glorious result, and with what lasting love, will the trespassing brother ever regard such a friend who has so tenderly admonished and so kindly forgiven him, and who will forever refrain from mentioning the subject to any other person whatever.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Matthew xviii, 16.

Observe here again the glorious law of love in the direction given, to take with thee one or two more; mark, it does require that the aggrieved brother shall go and first tell his grievance to one or two more, and then take them with him, and tell the brother his fault in the presence of his family, or in the presence of the world, or in the presence of any other members of the church, or in the presence of the pastor of the church, or in the presence of the pastor or pastors of any other church; but the plain inference is that profound silence shall be observed by the offended brother towards the witnesses with regard to the object of their mission, until in the presence of none but the witnesses and the trespassing brother he relates the subject of his grievance; and if reconciliation is effected, the duty of all the parties present, to observe everlasting silence with regard to the matter, appears to be understood; but if reconciliation be not effected, entire silence to be observed by the witnesses until the church, in session to hear their case, calls for their testimony.

"And if he shall neglect to hear them, tell it to the church; but if

he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matthew xviii, 17.

Again, let us observe the direction given by infinite love, to the aggrieved brother, who has faithfully sought reconciliation by the first and second directions, but has been unable to secure it; it does not even now require that he shall tell his grievance to his own wife or family and ask their advice with regard to the subject, nor to any one of the world and ask his advice, nor to any members of the church and ask their advice, nor to the pastor of his church and ask his advice, nor tell it to the pastor or pastors of other churches and ask their advice, nor does it require him to tell it to the church in the presence of the world; but, to tell it to the church, and, if he neglect to hear the church let him be unto thee as an heathen man and as a publican."

Brethren, when we contemplate the circumstance of an aggrieved brother, who has faithfully and prayerfully endeavored to secure reconciliation with an offending brother, by the first and second directions given by the great Head of the church, but has failed, and now in the further discharge of his duty, with becoming meekness he gives notice to his pastor that he wishes a special meeting of the church, without expressing in any way the object for which he desires it. And observe the pastor quietly requesting the members to attend such a meeting without any intimation with regard to whose request it is called; and see members assemble alone at the call of their pastor; and hear the aggrieved brother, state for the first time in the presence of any of them, save the offending brother and witness or witnesses, the nature of his grievance; and behold the church in solemn session, in the presence of none but the King of Zion, dispose of the case according to the word of God, and when they ad journ, each member observing entire silence with regard to the transaction; and never making anything known to any person whatever, except that such an one is an excluded member, when such has become the fact, and that, only with becoming humility and on proper occasions; shall not we exclaim, how beautiful and how glorious is the order of God's house, founded in eternal love, and "his children with all lowliness, with long suffering and forbearing one another in love."

"Endeavoring to keep the unity of the spirit in the bond of peace."

"For there is one body and one spirit even as ye are called in one hope of your calling." One Lord, one faith, one baptism.

One God and Father of all, who is above all, and through all, and in you all." Ephesians iv, 2, 6.

And now, beloved brethren, being members of the highest and holiest brotherhood known here below, organized by infinite wisdom and eternal love, with provisions not only for our welfare in time, but also in eternity, and having, as we trust, received the earnest of our inheritance; and having had some joyful foretastes of that immense bliss, which is reserved in Heaven for the redeemed of the Lord; therefore let us live as becometh our high calling, and yield

a willing obedience to the commands of our Great King, and not turn to the right, nor to the left, to fellow after any of the various institutions of men. Organized professedly for the promotion of benevolence and religion, but not required by the scriptures of divine truth, nor be partakers therein, lest we bring a reproach upon the cause of Christ by thus, denying the all sufficiency of the instructions of the allwise God our Savior, to his church, and doubting the ample provision He has in store for the complete protection and preservation of every child of grace while here in this world, and eternally in the heavens.

But beloved brethren let us cleave to the word of God alone as the man of our counsel, for we are assured, by an inspired apostle, that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works," II Timothy, iii, 16. And with deep humility and holy reverence, let us earnestly pray to our Heavenly Father, to keep us by His Almighty Power, and guide us by his Holy Spirit, while we sojourn in this world of sorrows and temptations, and when his righteous will has been served with us here below, to receive us home at his right hand above, in the mansions of everlasting bliss, for Jesus Christ our redeemer's sake, to whom be glory and majesty, dominion and power, both now and ever, Amen.

How sweet, how heavenly the sight
When those that love the Lord
In one another's peace delight,
And thus fulfill his word;

When each can feel his brother's sigh,
And with him bear a part;
And sorrow flows from eye to eye,
Or joy from heart to heart.

When free from envy, scorn, and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brothers love.

Love is the golden chain that binds,
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love.